THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

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MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

CHAPTER VI.

I RETURN TO MAUI—WE ARE VISITED BY THE PRESIDENT OF THE MISSION, WHO DETERMINES TO GO TO THE MARQUESAS ISLANDS—WE DO NOT FEEL LED TO GO WITH HIM—"POI," ITS PREPARATION AND PECULIARITIES.

The progress I had made in learning the language surprised the Elders at Honolulu. I was able to converse tolerably well with the natives, and understand what they said. When they learned how the Lord had opened our way and aided us in acquiring the language, they felt that it might be wisdom for me to continue my labors there, instead of removing to Honolulu. This, after counseling together, was the decision of the President. I was much gratified at the privilege of returning to Maui; for, to my view, prospects for accomplishing any great amount of good were not very bright then at Honolulu. Elder William Farrer sailed with me to Maui, to be a partner to Elder Henry W. Bigler.

We had scarcely reached Lahaina, when Elder Hiram Blackwell called upon us from the Island of Hawaii, where he had been with Elder James Hawkins. He was on his way to Honolulu, and expected, if it was not contrary to counsel, to return home. He was discouraged in trying to learn the language and preach to the natives. He reached Honolulu in time to return with the other Elders. At this point I may anticipate the order of my narrative by stating that Elder James Hawkins, brother Blackwell's partner, remained on Hawaii for some time, striving to acquire the language, and to proclaim the Gospel to the people. He afterwards came up to Maui and labored there, and filled a good mission before he returned home.

About three weeks after my return from Honolulu, we were surprised at receiving a visit from the President of the Mission. He had concluded to leave the Sandwich Islands and go to the Marquesas Islands; for he thought there was a better field there. These latter islands, 30° south of where we were then, are inhabited by a race of people whose language is very similar to that spoken by the natives of the Sandwich Islands. They are probably descendants of one common stock. But they are naturally more fierce and savage than the Sandwich Islanders. It is said of some of them, that when they are engaged in war, they have no objections to eating a piece

of a roasted man; indeed, they rather relish such a meal at such times, as they think it makes them brave.

Our President's principal motive in coming to see us was to have us go with him. If prospects were no better on Maui than on the island he had been on, he thought we should accompany him. It was not from any fear that the people of the Marquesas group would eat us, that we did not fall in with his proposal, but because we could not see the propriety of it.

Our position, just then, was a peculiar one. Here was our President, the man who had been appointed to counsel and guide us, proposing to us to leave the field to which he had been appointed, and to take a journey of several hundred miles to another land to labor. What were we to do? How far did the obedience which we owed to him require us to go? This was an important question. To disobey a man in the rightful exercise of authority, was an act from which we naturally recoiled; and an act, too, of which we were not in the least disposed to be guilty. But we felt that it would not be right for us to leave that island then. We had done but little at warning the people, or accomplishing our mission, and why leave them then, any more than on the first day that we landed? We had not been appointed by the authority, which called him and us, to go to the Marquesas Islands; we knew of no opening there, or of any reason why we should go there in preference to any other place on the earth. If we followed our President there, because he told us to come with him, and we should find no opening to preach the Gospel, why not follow him to some other country if he should so require us?

Fortunately we were relieved from the necessity of refusing to comply with his counsel. He felt plainly enough that his proposal did not strike us favorably. He had not been many hours with us until he found this out; and he told us that probably it would be better for us to remain where we were until we gave the people a fair trial, and then, if we could not do anything, we could follow him, as he intended to write to us respecting his success. The first we heard from him, he had drifted down to Tahiti, on the Society Islands, where some of our Elders were then laboring. His mission, however, was of no profit to himself.

When an Elder has the spirit of his mission, he cannot rest contented unless he is proclaiming to the people the message with which he is entrusted. Surround him with every comfort his heart can desire, and if he has that spirit, he will still be anxious to go forth among the people, even if he knows he will meet with privations and persecution. This was my feeling before the visit of the President of the Mission, and after he left my anxiety increased, and I told the brethren that I must push out among the natives, and commence preaching to them as well as I could. I had made very good progress in the language, and felt able to explain in part the first principles of the Gospel. About a week after the President's visit I started off, intending, if I did not get an opening, to go around the Island. But the Lord had revealed to me that I would find a people prepared to receive the truth, and I started as a man would who was going to meet his friends. Though I had never seen them in the flesh, I knew that when I met them they would not be strangers unto me. Borrowing brother Bigler's valise, one which he had carried many a day himself while on a mission to the States, I started, feeling as proud of the privilege of swinging it across my shoulder as any knight ever was at wearing, for the first time, his gold spurs. The great desire of my heart from my early boyhood had been to have the Priesthood and the privilege of preaching the Gospel. This desire was now about to be gratified, and though I was timid and very bashful, I felt that God would carry me safely through. The brethren accompanied me about four miles on my way. We were far from all our friends, and were strangers in a strange land; our parting, therefore, as might be expected, was painful. They remained to continue their study of the language.

It was plain to me that the angel of

the Lord was with me, for at whatever place I stopped, I was received most kindly, and the best the people had was at my service. The principal food of the natives of the Sandwich Islands is called *poi*. This is made out of a root which they call *kalo*. "Kalo" patches are so made that they can be flooded with water; and the ground is never allowed to be uncovered. In planting this root they do not use seed. When a native gathers the "kalo," he carries it to his home, where he cuts off the tops. These are carefully saved, tied up in a bundle, and carried back to the patch. These tops he sticks in the mud at the proper distances apart, and at the end of about eleven months he has another crop of "kalo." This is the process of gathering and planting. The "kalo" bears some resemblance in its leaves and taste to the wild Indian turnips, but its root is much larger; not quite the shape of a tame turnip, but as large as a moderate-sized one. There is a variety called the "dry land kalo." It is not so extensively cultivated as the other kind, and is not considered so good eating. Near every house there is a circular hole. When "kalo" is to be cooked, a fire is built in this, and a quantity of small volcanic rocks are piled on top of it. As the fire burns out these sink to the bottom, and they are spread over the bottom and around the sides of the pit. The "kalo" roots are than laid in, mats are spread over them, then soil, until they are completely covered, excepting a small hole at the top, into which water is poured. That hole is then stopped, and the cooking commences. But how do they cook? you may ask. When the water is poured in, the rocks, being hot, speedily convert it into steam, and as it cannot escape, it cooks the roots. I have seen large hogs cooked in this way; and meat is sweeter cooked in this fashion than by any other method I know anything about. The native men on the Islands do all the cooking. When the "kalo" has been in long enough to cook, it is uncovered; the skin is washed off, and it is pounded with a stone pestle, on a large flat slab of wood, until it is like a mass of dough. Then it is put into a calabash, or gourd, and by the next day fermentation has commenced; or, as we would say if it were bread, it has "raised." Water is then added to it, and it is mixed until it is a little thinner than we usually make mush. There is a little sour taste about it the first day. But it is never eaten at that time by the natives, unless they have no other food. They like it best when it is quite sour. This is what they call "poi," and there is no other food that they think can equal it.

Their usual method of eating is worthy of notice. A large calabash of "poi" is placed on the mats; around this the family seat themselves. In families where they make any pretensions to cleanliness, a small calabash of water is passed round and each one rinses his or her fingers before commencing to eat. To keep off the flies a boy or a girl stands waving a *kahili*, which is made by fastening feathers to a long slender stick. In eating they dip their two first fingers into the calabash, load them with "poi," and pass them into their mouths. The sucking of the fingers, the gusto with which they eat, and the incessant conversation mingled with laughter which they keep up, would lead a bystander to conclude that they enjoy their food. And they do. If the "poi" be good, and they have plenty of fish or meat to eat with it, they have great pleasure in eating. They think white men who eat together without conversing very unsocial beings. They have an idea that it contributes to health, and to to the enjoyment of the food to have pleasant and lively conversation while eating.

Before leaving Lahaina, I had tasted a teaspoonful of "poi;" but the smell of it and the calabash in which it was contained was so much like that of a book-binder's old, sour paste-pot that when I put it to my mouth I gagged at it, and would have vomited had I swallowed it. But in traveling among the people I soon learned that if I did not eat "poi" I would put them to great inconvenience; for they would have to cook separate food for me every meal. This would make me burdensome to them, and might interfere with my success. I, therefore, determined to learn to live on their food, and, that

I might do so, I asked the Lord to make it sweet to me. My prayer was heard and answered; the next time I tasted it, I ate a bowlful, and I positively liked it. It was my food, whenever I could get it, from that time as long as I remained on the islands. It may sound strange, yet it is true, that I have sat down to a table on which bread was placed, and though I had not tasted the latter for months, I took "poi" in preference to the bread; it was sweeter to me than any food I had ever eaten.

MEMOIRS OF FAITHFUL MEN IN THE ANCIENT CHURCH.

ST. MARK.

The subject of this sketch—well known as the Evangelist who wrote the Gospel bearing his name, was a descendant of the tribe of Levi. He is generally conceded to have been one of the "Seventy" whom Jesus chose and ordained to assist the Twelve Apostles in bearing the message of salvation to the people.

We are told by Eusebius that Peter sent Mark into Egypt to preach the Gospel, and that in fulfillment of that mission he built up a Branch of the Church in Alexandria and the eastern parts of Egypt. He afterwards went further westward to Lybia, passing through Marmacia, Pentapolis, and other parts, and was very successful in converting the idolatrous inhabitants of those countries. He was evidently a mighty expounder of the Truth, and performed some great miracles in the name of Jesus among the various peoples to whom he was sent.

After a somewhat prolonged stay among the countries named, he returned to Alexandria, preached the Gospel and appointed officers to preside and control the affairs of the Church there. But the spirit of persecution arose against him among the idolatrous people of that region, and entering the place where he was engaged in divine service, they brought him out by force, bound his feet with cords, and then dragged him through the streets, over the crags to the Bucelus—a precipice near the sea. They then cast him into a prison, where they left him all night. During his imprisonment, the Savior appeared to him and comforted him, that he might have strength to endure his sufferings on the morrow. When morning came, his enemies resumed their hellish work at an early hour, and dragged him again in the same barbarous manner till he expired. They then burnt his mangled body, and its ashes were collected and decently buried by the Saints near the place where he used to preach.

Some time afterwards his remains were removed with great pomp from Alexandria to Venice, where they were honored,—St. Mark being adopted as the tutelar Saint of that State. The year in which he suffered martyrdom is not known with certainty, but it is considered authentic that it occurred on the 25th of April.

He wrote his Gospel—the Second Book of the New Testament, at the earnest request of the Saints in Rome, who solicited that as Mark was a companion of St. Peter, he should write for them an historical account of what they had witnessed and received. After he had prepared the document he submitted it to St. Peter, who approved it, and gave instructions that it should be publicly read in the assemblies of the Saints.

Thus did the cruel hand of religious intolerance and bloody persecution smite down another of God's chosen servants—"sent forth as a lamb amongst wolves," to reclaim mankind from wickedness and idolatry. A man of excellent traits of character, filled with love for his race, useful in his calling, powerful as a preacher of righteousness, and filled with integrity for the Gospel committed to his care, he at last sealed his testimony with his blood, leaving on record his never dying statements concerning the ministry of Christ and the truth of the Savior's glorious

work, death, resurrection and ascension. And to his concise but positive account of Christ's commission to his disciples, the Elders of the Church to-day are indebted for the very pointed promises to believers in the Gospel of Jesus Christ. "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi, 15—18 (old and new translations).

OBJECTIONS TO THE BOOK OF MORMON.

(From the Salt Lake "Contributor.")

I.

Nearly all the objections raised against the contents of the Book of Mormon, may be classed under three heads; they are either puerile, insincere or dishonest.

We will not waste the time of our readers by any lengthy consideration of objections of the first class; but in our investigations will consider those that at first sight have an appearance of plausibility; though in reality, when thoroughly examined, are found to be mere shadows without foundation, or assertion without reason.

A late anti-"Mormon" writer makes the following somewhat lengthy argument to prove that "the Book of Mormon conflicts with the Bible." He says:

"The Book of Mormon locates the death of Christ on the wrong day of the month to agree with the Bible. In the book of Helaman, Samuel, the Lamanite Prophet, fortells a sign to be witnessed, indicating the time of the death of Christ, this sign to consist of three days darkness. And in the Book of Nephi, we read, 'And it came to pass in the thirty-fourth year, in the first month, in the fourth day of the month.....then behold there was darkness upon the face of the land.....and it came to pass that it did last for three days.' The prophesy of Samuel affirmed that the darkness should begin 'in the day that he shall suffer.' Nephi affirms that it began in the thirty-fourth year in the fourth day of the month; so this locates the death of Christ on the 'fourth' day of some month."

To this we answer that it certainly locates it on the fourth day of the first month of a certain Nephite year; but as the Bible says nothing about the Nephite year, this statement cannot conflict with that sacred record.

But the objector continues: 1. "He did not die on the fourth day of the Jewish month (and that was the time they brought from Jerusalem), for he died at the passover, which falls on the fourteenth day of the first month. Here the Bible and the Book of Mormon are ten days at variance. Which is right?" 2. "Though the Nephites are said to have reckoned their years from the coming of Christ, beginning nine days after he came, there is no intimation of a change in the counting of months; but if there were, and the first month was commenced with the birth of Christ, by taking Christmas as a starting point (Dec. 25th), the 'fourth day' from this epoch, would be Dec. 29th, for the death of Christ, three months too early to agree with the Bible, which says he was crucified at the passover.' 3. "If they counted their time from the birth of Christ as given in the Bible, instead of the time given by tradition, the disagreement is just as great; for Gabriel visited Mary in the sixth Jewish month, answering to the latter part of August and the first part of September, nine months after which Christ was born; that is, in the latter part of May or the first part of June; which would make the 'fourth day' of the 'first month,' reckoned from the epoch, over two months too late to agree with the Bible time of Christ's death

On this point, the Bible and the Book of Mormon are irreconcilably in conflict, whether we allow the Book of Mormon to use Jewish time or to count from Christ's birth." Here ends the quotation.

It is possibly true that the Nephites originally reckoned their years according to the Jewish system; but it is positively stated in the Book of Mormon that before the death of the Savior they changed their mode of reckoning at least once, probably oftener. They changed it, beyond all controversy at the birth of Christ, and most probably did so when the monarchy gave way to the republic or rule of the Judges; for the reader will find in the annals of that period that the date of an occurrence is almost always stated as having taken place in the "first," "fourth," "sixteenth," etc., as the case might be, "year of the reign of the Judges," and not as previously "from the time Lehi left Jerusalem." And it is altogether probable that before that date (B. C. 91) the Nephites commenced their year with the anniversary of Lehi's departure, and not with the first day of the old Jewish year. However this may be at the time of which we are writing, the Nephites had changed their reckoning. We are told by Nephi III Nephi ii: 8: "Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ." Therefore without Jesus was born on the first day of the first month of the Jewish year, which is not claimed, this must have inevitably made a change in the commencement of the Nephite year, and the statement of the writer in the Book of Mormon simply amounts to this, that Christ's death took place in the thirty-fourth Nephite year after his birth, and on the fourth day of the first month. There is nothing to prove that the Nephite and the Jewish years were of the same length, indeed it is not known what was the exact length of the years of either of the peoples. The Book of Mormon is silent on this subject with regard to the Nephite, and as the Jewish year was partly lunar and partly solar, their years varied in length, their months commenced at different times, extra months had to be added at certain periods; so, with our present information, there is no possible way of comparing the years of the two peoples. And consequently no one can prove the assertions of the writer we have quoted, that there is a conflict in the statements of the two sacred books.

The writer, makes a statement that though the Nephites changed the reckoning of their years from the coming of Christ "there is no intimation of change in the counting of months." We answer that one would necessarily follow the other. If Christ was born on the tenth day of the second Jewish month, then that tenth day of the second month would be the first day of the first month of the new Nephite year, and all days would be changed one month and ten days. The only possible time, as shown before, when Christ could have been born and not produced a change, had the Nephites been then reckoning their years according to the Jewish calendar, which cannot be proven, would have been for him to have been born on the first day of the first month of the Hebrew year.

Our objector talks about Christmas day (Dec. 25th) as though it were the true birthday of the Savior. He knows, and all students know, that it has long since been demonstrated that Christ was not born on that day, nor on any day in the mid-winter, so his agreements, based upon that idea, are all valueless. They are insincere and he knows it. At any rate, the Nephites did not begin their year in mid-winter, as shown in the following statement: "The last day of the year B. C. 67 was made eventful by a great battle between the Nephites and Lamanites, on the borders of the land Bountiful. So great were their labors and the *heat* of the day, that sleep overpowered both armies at night, when Teancum, the Nephite general, crept into the camp of the Lamanites, and slew their King." As the land Bountiful is north of the equator their seasons would be the same as ours, and it is quite improbable that at mid-winter the heat would be so excessive as to produce the effect, on both armies, recorded in the Book of Alma,

(chapters fifty-one and fifty-two.)

The third objection is dishonest as the others are groundless. He says "Gabriel visited Mary in the sixth *Jewish* month." He had no authority "for any such statement." In the first chapter of Luke we have an account of the visits of the angel Gabriel that preceded the births of John the Baptist and the Holy Redeemer. The heavenly messenger promised the Priest Zacharias a son, who should be remarkable as the forerunner of the Savior. With the details of this event our readers are doubtless familiar. The inspired writer then continues: "And after those days his wife Elizabeth conceived, and hid herself *five months*, saying, thus hath the Lord dealth with me in the days wherein he looked on *me*, to take away my reproach among men." And in the *sixth month* the angel Gabriel was sent etc.

A little farther on the angel says: "And, behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the *sixth month* with her who was called barren."

No twisting of the English language can make this the sixth month of the Jewish year; it might be any month so far as Luke's statement goes; it was simply the sixth month of Elizabeth's pregnancy. Thus the objections vanish in thin air and no conflict is found between the two sacred records.

GEO. REYNOLDS.

To live long it is necessary to live slowly.

Bad luck is a man with his hands in his breeches' pockets and a pipe in his mouth, looking on to see how it will come. Good luck is a man to meet difficulties, his sleeves rolled up and working to make it come right.

THE GIRLS.—When there are a number of girls at home, it is an excellent plan to allow each one in turn to assume the responsibility of housekeeping for a certain time. It does not hurt girls to be made to take a measure of responsibility concerning household tasks; far otherwise—it does them immense good. Let them in succession have, a week at a time, charge of the chamber-work, the mending, the cooking, the buying even for the family—all, of course, under proper supervision—and their faculties of reason, perception, judgment, discrimination, and continuity will be more developed in one month of such training than in six months of common schooling.

RIGHT PRINCIPLE.—Each time we actually perform what is disagreeable because it is the wise or the right thing to do, we are a little stronger to do the same again. Yet it does not follow that there is anything specially meritorious in choosing what is disagreeable for its own sake, still less in compelling the young to do so. Asceticism is as far removed from right principle as weak indulgence. There is no need for seeking difficulties or making artificial occasions for self-sacrifice. It is enough if we take hold of those that life itself presents, one by one as they occur, and dispose of each as our intelligence and moral sense suggest. Thus may we, without any harsh or unnatural means, accumulate the power which lies at the very foundation of our value to society and our own highest welfare.

CONTROL OF FEELING.—It is sometimes urged that, however responsible we may be for our deeds, we cannot be held accountable for our feelings, as they come and go unbidden. Yet, if it is true that every feeling is dependent for its continuance upon the actions which it prompts, the feeling itself is at least mediately under our control. We cannot, it is true, by an effort of the will at once expel from the heart a gust of passion; but we can deny the angry utterances that tremble on our lips. We cannot suddenly kill a selfish desire, but we can refuse to commit the unjust or unkind actions that it prompts. We cannot immediately banish curiosity or a love of gossip; but we can withhold from them the food on which they thrive. In the same way, if worthy and honorable impulses are weak within us, we can strengthen them by following steadfastly that course of conduct which they suggest. We can increase our sense of justice by doing justly, our sympathetic feelings by tender and loving acts, our good temper by self-government.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 3, 1882.

WHAT IS THE USE OF RELIGION?

The utility of religion, the benefits which flow from the exercise of the spiritual faculties, the good to be derived from the observance of Divine precepts, and the subjection of carnal appetites and desires to the mind and will of the all-wise Creator, are questions which at first thought seem so self-evident as to require no dissertation. Nevertheless, such queries have been and are still being propounded, not only by one person to another, but frequently to a man's own secret soul, and each one claims the privilege, to which it is undoubtedly entitled, of answering according to individual will or opinion. The infidel mind, if asked the question, "What is the use of religion?" would immediately respond "Of no use whatever," and would doubtless include among its reasons for so considering, that religion comprises all that is hateful and disagreeable to the mind of man; that it imposes unreasonable restraints upon the will, and lays unnecessary burdens upon the soul; that it exacts a serf-like obedience, a slavish self-abasement of its votaries; that it checks the free and natural impulses, prohibits all pleasurable gratification, and hinders the onward march of human progress and enlightenment. To these assertions would probably be added, that it is often inconsistent with itself, incompatible with the revelations of science and of nature, and that to its selfish, fanatical spirit and delusive influence, were due most if not all of the moral and political evils that ever befel the human race.

On the contrary, the Christian believer would declare that true religion is the very essence of utility; that it comprehends within its ample range all that is lovely, virtuous and praiseworthy, and carefully excludes everything of a vicious or debasing tendency; that it requires of its devotees the exercise of those faculties whose cultivation and development will redound to their everlasting welfare, and restrains or prohibits nothing in its nature calculated to benefit mankind in time or in eternity. It would be affirmed that the apparent inconsistencies of religion were due more to the ignorance of the observer than to the deficiencies of the thing observed; that the evils cited by its opponents as resulting from its influence and operations, were really the effects of an utter absence of the same; that true religion instead of impeding the onward march of progress, was an all-powerful motive in its advancement; that its pure and wholesome principles bore upon their face the indisputable evidences of their worth and utility, and could in nowise be held justly responsible for the errors and misdeeds of those who have professed and perverted them.

That the latter view is the correct one is amply proven by a brief glance over the pages of history, and a casual inquiry into the nature of the religion instituted by our Lord and Savior Jesus Christ. The beneficent results of his divine mission upon the social and political affairs of men, despite the ensuing apostasy and consequent increase of wickedness, are shown forth in the rapid and gigantic strides by which the Caucasian nations which embraced Christianity, out-distanced and left behind the benighted races of Asia and Ethiopia, which either rejected, or in the wisdom of God were deemed unworthy to receive the Light of Truth. The present intellectual status of Europe and America, as compared with other quarters of the globe, is a towering monument of the efficacy of the Christian Gospel as an agent for the progress and enlightenment of human kind. But it might be asked, has there not been a corresponding increase of wickedness in what are known as the Christian countries, which though far outshining the brightest nations of heathendom in intellectual achievement, also surpass them in the magnitude and variety of their crimes and abominations? To this we answer affirmatively, for it only adds strength to our argument, that notwithstanding the apostasy from the primitive faith, and the consequent increase of wickedness among the nations which professed the name of Christ and retained at least a portion of his principles, their intellectual advancement and present commercial prosperity, are unexampled and unparalleled in the history of the world. And if it so be that a partial adherence to Truth is productive of such mighty results, does it not serve to indicate the still more majestic heights that are capable of being attained by a God-inspired people, possessing and practicing the fulness of the everlasting Gospel? As to the increase of crime among the nations of Christendom, it is no more than might have been expected. There is nothing so dark as light to darkness turned, there is no height so great but has its corresponding depth, and the loftier we climb, the deeper we may descend.

It is in vain to endeavor to make pure principles amenable for the unrighteous practices of their professors. The sins and errors ascribed to the Christian religion, are the sins and errors of men; the alleged inconsistencies of the doctrines of Holy Writ are the inconsistencies of apostate commentators, the blunders of uninspired priests who have privately interpreted what was spoken by the oracles of God, and thus wrested the Scriptures to their condemnation. The crimes which redden the robes of the "Christian" clergy, are of similar hue to those which stain the garments of the Jewish priesthood. The same spirit which slew the Lord on Calvary, martyred the Apostles, massacred the Protestants, murdered the Covenanters, persecuted the Nonconformists, and killed and pillaged the Saints in Missouri and Illinois. He who taught that charity, humility, self-sacrifice, long-suffering, mercy and forbearance, were the brightest jewels of a Christian's crown; who set before the world the pre-eminent example of a pure and spotless life, and exhorted all men to follow in His footsteps or they could in nowise inherit his kingdom,* was not the Being to countenance crime and oppression, to authorize or justify the scenes of cruelty and bloodshed subsequently enacted by fiends in human shape, who although assuming the name of the meek and merciful Savior and professing to be directed by His Spirit, could no more claim

fellowship or hold communion therewith, than darkness could with light, or the powers of hell with the Omnipotence of heaven.

Those who condemn the Gospel of Christ for the errors and inconsistencies of apostate Christendom, or stigmatize all Christians as rogues and hypocrites on account of the misdeeds of some of His pretended disciples, are either woefully ignorant or wilfully depraved. As well might the earth be condemned for bringing forth weeds, or the true coin rejected because it has been counterfeited. There is nothing good that cannot be made evil, and but little remaining on earth that man has not sought to pervert and overturn. Must the God who "made man upright" be censured because he has "sought out many inventions?" Must the sun be denounced because there are spots upon its surface, the great mass of humanity be accounted worthless because a portion of them are vile? No man with a clear conception of what he is doing will conscientiously decry the influence or question the utility of the Gospel of Jesus Christ. Its benefits are vividly manifest in the lives and characters of all who have given heed to its teachings and endeavored to conform to its principles. It illumines and strengthens the mind, humbles and enlarges the heart, consoles and purifies the spirit, disciplines the faculties, develops the soul's attributes, and gradually expands the entire being until it blossoms in ultimate perfection. It makes the weak man strong, the timid man brave, the ignorant man wise, the bad man good and the good man better. It is the strongest talisman against evil that has ever been devised, and the only effectual safeguard against the perils which beset man's pathway as he journeys through the wilderness of his earthly probation. Like a ship in a stormy sea, without rudder sail or compass, driven hither and thither by the fierce gales of misfortune, in imminent peril of being swamped amid the foaming billows of temptation surrounding him, is the rash and reckless soul which attempts life's voyage without its aid. It is the star, the bright beacon of hope which guides the storm-tossed mariner through the winds and waves of the troubled ocean of time, and finally anchors his frail bark within the peaceful haven of eternity. It is the signature of success, the mainspring of energy, the light of intelligence, the spirit of truth, the choicest gift of heaven to a fallen world. It is the Tree of Life in the midst of the Eden of Time. They who eat of it shall live forever!

RELEASES.—Alexander Perry, Traveling Elder in the Glasgow Conference, and Edwin Entwistle, Traveling Elder in the Manchester Conference, are released to return with the April 12th company.

NORWICH CONFERENCE.—Meetings will be held at 10.30 a.m., and 2.30 and 6.30 p.m., in the Latter-day Saints' Chapel, Chapel-street, Lowestoft, on the 16th inst. President Carrington is expected to be present.

FAITH PROMOTING SERIES.—The readers of the STAR have doubtless read with much interest the series of chapters which have appeared in these columns from time to time under the heading of "My First Mission," "Leaves from my Journal," and "Testimonies for the Truth." These articles, in book form, under their appropriate titles, are now for sale at this Office. Also a companion volume to the foregoing entitled "A String of Pearls." They should be read by all the Saints, and are especially calculated to

strengthen the faith of the youth in the great cause of God in these latter days. The price of each book is one shilling.

The Salt Lake City Album, a collection of fine views of Salt Lake City and vicinity, may also be obtained at this Office. Price 2s. 6d.

IMPORTANT.

The following instructions are expected to govern the conduct of all who intend emigrating this season Being derived from long experience, and calculated to administer to the comfort, safety, convenience and general welfare of emigrants, we urgently request that they be adhered to in every possible particular.

EMIGRATION.

NOTICE AND INSTRUCTION TO EMIGRANTS.

THE FIRST COMPANY of this year's emigration will leave Liverpool on Wednesday, April 12, 1882, per S.S. *Nevada*, of the Guion Line. It is urgently requested that the names and ages of all intending to go with that company be forwarded to this Office without delay.

FARES FOR MEMBERS OF THE CHURCH FROM LIVERPOOL TO

		£	s.	d.
	Ogden	14	14	0
North of Ogden.	Brigham City	14	17	3
	Logan	15	1	9
	Franklin...	15	5	0
	Salt Lake City	14	18	2
	Lehi	15	2	4
South of Ogden.	Provo	15	3	4
	Santaquin	15	6	6
	Nephi	15	8	7
	Juab	15	9	7
	Deseret	15	15	10
	Milford	16	2	1

Children between 5 and 12 years, half the above rates; between 1 and 5 years, £2 2s. 6d.; under 1 year, £1 0s. 0d.

Emigrants must also provide themselves with about TEN SHILLINGS for each adult to purchase provisions from New York to Ogden.

Any person desiring to secure intermediate or first cabin passages should make special application.

FARES FOR PERSONS NOT IN THE CHURCH FROM LIVERPOOL TO

		£	s.	d.
	Ogden	17	0	0
North of Ogden.	Brigham City	17	3	3
	Logan	17	7	9
	Franklin...	17	11	0
	Salt Lake City	17	4	2
	Lehi	17	8	4
South of Ogden.	Provo	17	9	4
	Santaquin	17	12	6
	Nephi	17	14	7
	Juab	17	15	7
	Deseret	18	1	10
	Milford	18	8	1

Children between 8 and 12 years, half of the above rates; between 5 and 8 years, £7 7s. 0d. to Ogden, and £7 9s. 1d. to Salt Lake City; between 1 and 5 years, £2 2s. 6d.; under 1 year, £1 0s. 0d.

All emigrants should be in Liverpool as early as possible on Tuesday, the day previous to the sailing of the vessel.

PREPARATION AND MANAGEMENT OF LUGGAGE.

All boxes should be well corded. Sacks are good for some kinds of luggage. All luggage should be plainly marked with the owner's name, and the name of the place of destination. Much inconvenience has been caused by persons putting Ogden upon their baggage when they were destined for Logan, Salt Lake City, or some other place. In addition to the name of the town, Utah, U.S.A., should be also marked upon each piece. Marking should be done with paint or with lamp-black and oil upon the box or sack. When this is not practicable, pieces of leather may be used, securely fastened on with tacks or strong twine; paper is useless. Boxes should not be covered with canvas, unless arranged to open as readily as if uncovered. When baggage is examined at New York, by the customs officers, covers are liable to be ripped and taken off, and there is no time to replace them. In some instances the addresses have gone with the covers, leaving the trunks open to the danger of being lost. Luggage wanted on the voyage should have these words marked upon it—"Not to be put below." As a rule, luggage is safer and better in the hold.

Emigrants, on their way to Liverpool, or those in charge of companies, should see that their luggage accompanies them. Where changes occur on the railroads, care should be taken to see that the luggage is transferred from one train to the other. This matter should not be left either to chance or the railroad porters; some one of the party should, with his own eyes, see that each article is duly transferred. It will save much labor and trouble to those who assist the emigrants on their arrival here, if the latter will, so far as practicable, book to LIME STREET STATION. Those who wish to be met at the station, should duly inform us of the *time* of their expected arrival in Liverpool and the name of the station *here*. On arrival, emigrants should remain with their luggage. In case there is no one from this Office to receive them, some one in the company should at once notify us of their arrival. We repeat, the others should remain with their luggage.

AMOUNT OF LUGGAGE ALLOWED.

We desire it to be specially noted that adults are each allowed 100 pounds, or 7 stones and 2 pounds, of luggage free; and those between 5 and 12 are allowed 50 pounds, or 3 stones and 8 pounds, free. No free luggage is allowed to those under 5. All extra luggage will be charged 8 cents, or 4 pence per pound, from New York to Ogden. No one will be permitted to take any luggage over these amounts, unless they have money to pay for its transportation from New York; as it WILL NOT be paid for by this Office nor by Elder James H. Hart, New York.

OUTFIT.

The outfit needed, for each person, for the voyage, is a bed and bedding, (which they are advised to bring with them so far as they have them), tin plate, tin basin, knife, fork, spoon, water-bottle and some soap. All of these articles and any others needed can be obtained, at the cheapest rates, through this Office.

Emigrants coming from a distance, should provide themselves with some food for use in Liverpool. A light box or basket, for provisions, to serve from New York to Ogden, will be found useful. A shallow box or basket, to stow under the seat, is better than a deep one. Estimated time, with stoppages, between those two points, eight days. The foregoing instructions apply equally to every company of the season.

CORRESPONDENCE.

LETTER FROM BEAR LAKE, UTAH.

[The following letter to Elder Chas. W. Stayner, of this Office, will doubtless be interesting to the friends of Elder Wallis.—ED.]

Paris, Bear Lake Co., Idaho,
March 6, 1882.

Elder Chas. W. Stayner.

Dear Brother,—I have "many a time and oft" thought about writing to you, and continuing in that bond of friendship which was formed in good old "42."

Since my arrival in this country it seems to me as though another phase of life had opened up; or, in other words, as though I had entered into another epoch of that "perfect law of liberty" that is causing the world to be in such a commotion at the present time. How often used we to sing in the old country:

"Think not when you gather to Zion,
Your trials and troubles are through;
That nothing but pleasure and plenty
Are waiting in Zion for you."

How greatly have I realized the truth of the sentiments contained in that hymn, since I came here! Indeed Zion is designed as a furnace, and some who have gathered to these lands for the purpose of passing through this cleansing process, have, I am sorry to say, found it more than they could stand. They were only dross, and were cast out by the refiner, and they went back into the beggarly elements of the world. Others have successfully stood the test, and having been tried as gold in the furnace seven times heated, have come out "brighter than the noonday sun," rejoicing that they had been enabled to pass through the process, and singing and praising the name of the Lord for the wonderful plans he has inaugurated for the purpose of putting those to the test who profess His name and call themselves His Saints.

Some have gathered to this land apparently devoid of the Spirit of the Lord, whose sole purpose has evidently been to enrich themselves in the things of the earth, instead of the things of the kingdom of God; to lay up treasures on earth instead of in heaven, "where moth nor rust doth corrupt, nor thieves break through and steal." How sorrowful has it been for those who were associated with such in the "old lands," to see them think so much of "mammon" as to neglect their duties to God and their fellow-men! Still it was so. Such people have invariably "turned their hands from the plow," and, like "a sow to her wallowing in the mire," fallen back into the paths of sin, and their state of darkness thus became many times worse than at the first. It has been truly said that some people have to gather to Zion to apostatize, as they could not thoroughly seal their doom in Babylon.

To-day the world is in a great commotion—a commotion of religious animosity. Satan has gathered his armies together, and has marshalled them in battle array against the Saints of the Lord. The religious hireling, bogus priest and scrub politician, have all offered their services to the Prince of Darkness in this great campaign, and have been made his emissaries to lead the people by baseless clamor to effect this purpose. The Lord has declared in bygone ages, as well as in this day of revelation, that He "will cut his work short in righteousness." He is doing so, and few realize this better than Satan, hence the war cry that has been echoed and re-echoed through the length and breadth of Christendom by the armies

of the adversary against the Saints of the Most High. We have one consolation, however, in all this religious hulaboo, and that is, the Lord of Hosts is on our side, and He will fight our battles. With this knowledge, how easily we can afford to sit silently and smile at the feeble efforts made by the puny arm of man against us as a people! Some begin to feel a little timid over the present aspect of affairs towards us as a community, but we have no need to fear, all will be right if we live our religion and keep sacred those covenants we have made before the Lord. It seems astonishing to many to find the Saints here in Zion going on with their daily avocations, and performing their several labors as unconcerned as though nothing had happened. To see them with their smiling and happy faces, going to their different employments, and hear their cheerful voices speaking in tones of praise and thankfulness to the Lord for the many blessings He has showered upon them, speaks louder than words that a contented mind is a continual feast—a feast of fat things for the righteous.

I am thankful to the Lord that He has blessed me with the light of His Gospel; that He has brought me out of darkness to enjoy the light of liberty. And I bear my testimony to all that this is the work of God, revealed in this day for the express purpose of giving the people an opportunity of dwelling in His presence. Joseph Smith was indeed a Prophet of the Lord. A greater Prophet never lived, and though men may reject his message, that does not alter the question.

Best love to yourself and all at "42," I remain,

Your brother in the Gospel,

JAMES H. WALLIS.

MINUTES OF THE MANCHESTER CONFERENCE,

HELD AT THE HULME TOWN HALL, MANCHESTER, MARCH 26, 1882.

Elders present from Utah—Apostle Albert Carrington, President of the European Mission; Elders C. W. Stayner, O. F. Whitney and C. B. Felt, from the Liverpool Office; M. Brown, President of, and Robert Kewley, Ben. E. Rich, Wm. Hulme, John Ellis, Henry Leyland, Moroni F. Brown and E. Entwistle, Traveling Elders in the Manchester Conference; John Donaldson, President of, and W. R. Jones, David Cook, W. C Parkinson and Wm. Willie, Traveling Elders in the Liverpool Conference.

Meeting called to order at 10.30 a.m. After the usual opening services of prayer and singing, the following named persons were confirmed members of the Church: William Docksey by Elder Donaldson; Charlotte Keal by Elder M. F. Brown; Alice Maddicks, by Elder Hulme; William Maddicks, by Elder Ellis.

The Sacrament was administered by Elders Entwistle and Leyland.

Elder Moroni Brown, President of the Manchester Conference, then read the Statistical and Financial Reports of the Conference, which were accepted. He presented the General and local Authorities of the Church, which were unanimously sustained.

The Traveling Elders were then called upon to report their labors.

Elder John Ellis of the Tyldesley District, had visited the Saints, in company with Elder Kewley, had found a good feeling among them, and much enjoyed his labors.

Elder Kewley bore testimony to the remarks of his associate, and added others of similar import. During his labors he had witnessed eleven baptisms.

Elder Ben. E. Rich, of Leek. The Saints in this district possess a good spirit. There are a few who have become luke-warm. He could testify to the truth of the work of the Lord in these days.

Elder Entwistle of Oldham, in his labors with Brother Leyland, had found many faithfully trying to live their religion. He trusted that the Spirit of the Lord would be poured out upon all present, that all might enjoy the meeting.

Elder Leyland. His time had been

short in the District, but he had been through it, and believed that many who had heard the Gospel would connect themselves with the Church in response to the warning voice which had been heard in the land.

Elder Wm. Hulme of Hanley. The District was similar to those already reported. There were both active and careless ones amongst the Saints. In order to be saved, it is necessary to be faithful and diligent in all our duties.

Elder M. F. Brown could heartily sustain the report of Elder Hulme. There had been five baptisms in the District.

Elder John Donaldson, President of Liverpool Conference, then addressed the meeting. Had great pleasure in speaking upon the principles of the Gospel of Jesus Christ. It was an important subject to all men, for when known and comprehended, it must become to them the way of life. He knew and was convinced that the Elders preached the Gospel of Jesus Christ, that it was the power of God, the "pearl of great price." In all ages of the world the Gospel had been despised and rejected by the high and the mighty. In the days of our Savior it was the poor and the despised who flocked to hear, and accepted his doctrine. How is it to-day? Do not the wicked seek to destroy it? Do they not raise the hue and cry to decoy the unwary? But the work is individual and must be investigated for ourselves. The way of eternal life is a straight and a narrow way, and few there be that find it. The Gospel as restored in this day to the Prophet Joseph Smith, is the power of God unto salvation.

Singing. Benediction by Elder C. R. Felt.

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2 p.m.

Singing. Prayer by Elder Willie. Singing.

Elder O. F. Whitney addressed the congregation. I desire the power and guidance of that Holy Spirit invoked in the prayer by which we opened, by which alone I can say those things which will be beneficial to you and to myself, without which we are powerless to do anything acceptably before the Lord. The Apostles were commanded to "Go into all the world," etc., but notwithstanding this, they must needs tarry at Jerusalem, until they were endued with power from on High, for "no man taketh this honor unto himself" of preaching the Gospel of Christ or administering its ordinances. Peter preached unto the multitude on the day of Pentecost, and the honest-in-heart heard, and repented and were baptized, and the Holy Ghost was poured out upon them. But Paul afterwards declared that the day would come when they should fall away, and take unto themselves teachers with itching ears, etc. But the Prophets of God in all ages have predicted the setting up of the kingdom of God in the latter-days. And the Prophet Joseph Smith hath in these latter-days declared the establishment of this kingdom, and the fulfilment of ancient prophecy. I know that this is the unchangeable Gospel of Jesus Christ, and if it saved men 1800 years ago, it will save men to-day; and I testify to you in the name of Jesus Christ that it is the same Gospel, restored in these days through the Prophet Joseph, and that it is the Gospel of peace, the only plan of life and salvation.

Elder C. W. Stayner addressed the Conference. He felt that this was the most important epoch of the world's history. We are standing on the very brink of the precipice of God's judgments, and it behooves this nation to deeply consider the warning now uttered by the duly commissioned servants of God. The "Christians" of this age, seem to disbelieve in the Scriptures, for they denounce the existence of Prophets and Apostles in the latter days, while the sacred word declares that the Gospel will be preached "in all the world for a witness." If such is to be the case, how can it be done unless by God's authorized inspired servants? They must be in possession of the testimony of Jesus, or they could not testify of his coming and thus warn the world as witnesses of these things! If they possessed "the testimony of Jesus," as the speaker knew that they must do in order to effectually preach "the Gospel of the kingdom," they were then according to the ancient Apostle, ac-